

CHARACTERISTICS OF THE MORES

87

sects. The English Revolution of the seventeenth century was reversed when it undertook to reconstruct the mores of the English people. The French revolutionists tried to abolish all the old mores and to replace them by products of speculative philosophy. The revolution was, in fact, due to a great change in conditions, which called for new mores, and so far as the innovations met this demand they became permanent and helped to create a conviction of the beneficence of revolution. Napoleon abolished many innovations and put many things in the old train again. Many other things have changed name and face, but not character. Many innovations have been half assimilated.

Some interests have never yet been provided for (see sec. 165).

91. Possibility of modifying mores. The combination in the mores of persistency and variability determines the extent to which it is possible to modify them by arbitrary action. It is not possible to change them, by any artifice or device, to a great extent, or suddenly, or in any essential element; it is possible to modify them by slow and long-continued effort if the ritual is changed by minute variations. The German emperor Frederick II was the most enlightened ruler of the Middle Ages. He was a modern man in temper and ideas. He was a statesman and he wanted to make the empire into a real state of the absolutist type. All the mores of his time were ecclesiastical and hierocratic. He dashed himself to pieces against them. Those whom he wanted to serve took the side of the papacy against him. He became the author of the laws by which the civil institutions of the time were made to serve ecclesiastical

domination. He carried
the purpose of the crusades to a higher degree of
fulfillment
than they ever reached otherwise, but this brought
him no credit
or peace. The same drift in the mores of the time
bore down
the Albigenses when they denounced the church
corporation,
the hierarchy, and the papacy. The pope easily
stirred up all
Europe against them. The current opinion was that
every state
must be a Christian state according to the mores
of the time.
The people could not conceive of a state which
could answer
its purpose if it was not such. But a " Christian
state " meant
one which was in harmony with the pope and the
ecclesiastical